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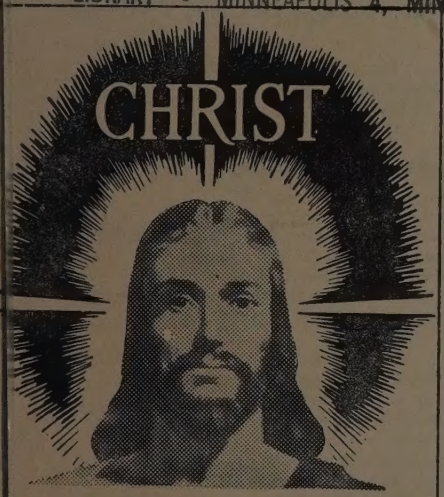
LUTHERAN MEN



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BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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Lancaster Intelligencer Journal Photo

Judge Youngdahl Greeted at Preaching Mission

Judge Luther W. Youngdahl, center, U. S. District Court Judge, Washington, D. C., is greeted by ministers and lay chairmen after speaking at the rally which concluded a Preaching Mission in Lacaster County, Pa. Left to right are R. W. Harvey, chairman of the music committee; Fred Slaugh, finance committee chairman; the Rev. Warren C. Heinly, president of the Lancaster Conference; the Rev. Dwight F. Putman, president of the Central Pennsylvania Synod, who introduced the speaker; Youngdahl; the Rev. Charles C. Schlitzer, chairman of the department of evangelism, Lancaster Conference; Jacob Kreider, chairman of the lay visitation committee; John H. Clark, chairman of the lay rally committee, and the Rev. Clifton M. Weihe, associate director of evangelism, the ULCA Board of Social Missions.

Toward a Larger Evangelism

by CLIFTON M. WEIHE

Dr. Robert E. Speer once observed that the pastor is simply "the colonel of the regiment." The real fighting is to be done by the enlisted men, led directly by the "junior officers." No ideal could be more non-Christian, said he, than that the religious colonel is engaged to do the fighting for his men while they sit at ease.

Evangelism is the first work of the religious regiment. It is not enough that a few willing "task forces" among the junior officers are engaged in battle tactics. To win the battle today the entire army must be fighting. In the ULCA today we have good task forces and able colonels. We also have a valuable potential for the Christian army in our enlisted men, women and youth. Only mobilization is needed!

Lancaster Area Mobilized Laymen

When 1,128 people gave favorable response to the invitation of Christ and his Church in one week in one

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The Rev. Clifton M. Weihe, New York City, is an associate director of evangelism for the Board of Social Missions of the ULCA.

Pennsylvania county — Lancaster — that is news. If all of those people were to become faithful members of the Church, it would be equivalent to 14 new mission congregations of 50 members each, plus the children. This is news we like to hear!

What made this response possible? Laymen of 40 congregations got down to work in the cause of evangelism. Reaction? "I never knew the average layman had so much he didn't know he had." "Our people got something this week they never had before." "The worship was better." "A whole new interest has been aroused."

Over 800 lay people visited every night during the Mission Week among their unchurched friends and neighbors. This was the significant thing: the organizing of larger "task forces" in the congregation and their training; the support through prayer by all the members; the consciousness of evangelism throughout the entire congregation.

"We now have a pattern for an aggresive evangelism program for the entire year," said one layman. "This is just the beginning for our congregation."

Community Impact

Should it be news when all the Lutheran Churches in a community band together to do evangelism? It certainly was in Lancaster County. Hundreds of column-inches were given by the press, and many hours and much supervision by the radio and television people.

"My, the Lutherans believe in evangelism too!" was not an unusual comment to be heard from other Protestants in the community.

Fifty Guest Leaders

Thirty-eight guest preachers besides other leaders were guests of the Lancaster Conference evangelism mission. They represented 15 states and provinces and 17 synods and the Augustana Church. Members in every church felt that they "had the best guest missioner."

The Central Pennsylvania Synod's committee on evangelism was present to observe the mission. Already, York County is scheduling a mission for the week of November 14. Requests have come in from all over the Church for guidance in conducting similar missions. In fact, there are so many requests that the ULCA Department of Evangelism cannot begin to supply the leadership necessary to conduct them all.

Similar missions were held in Salisbury, N. C., and Erie, Pa., the weeks of Sept. 12 and 19, respectively, involving a total of some 60 congregations.

Catches Laymen's Imagination

The multi-fold facets of the mission has caught the imaginations of laymen and pastors alike. In more than one of the missions conducted, pastors have said "this full-front planning for evangelism has enlisted wider co-operation from the area than anything we have ever done."

What the mission does is to provide a laboratory for enlisting the entire

membership for evangelism. With all the congregations in an area co-operating, the mission not only gives an *esprit de corps* but make a community impact providing the best kind of "public relations" for the Gospel of Jesus Christ and his Church.

"What the congregation should be doing all the time, we do especially during the mission week," is this writer's one-sentence description of a mission week.

One congregation that had its best attendance in 200 years the Sunday following the mission credited it to the prayers and work and interest of the entire membership. As they shared the work and prayers, they also shared the blessings.

What is an Area Mission?

The words *preaching, teaching, reaching* describe the essential nature of the Area Mission. It is a "new" approach only in recipe. For the first time on a large scale among our churches in a community elements are included in one program.

Simultaneous preaching missions and visitation are carried on in the participating congregations of a given area, usually within the radius of 50 miles. Lay leaders gather on Sunday afternoon for special instructions in inspiration. A team of guest preachers, one to a church and invited by the congregations, work with the local pastors and their lay workers. Pastors meet weekday mornings in a Mission to Ministers.

A good description of the Area Mission has been given in *The Lutheran Companion,* by the Rev. William E. Berg, Augustana's director of evangelism:

1. *Indoctrination.* The Preaching Mission. From Sunday morning through Thursday or Friday night. *Going deeper into the Word.* "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (John 8:31-32).

2. *Regeneration.* Spiritual Life Mission. A mission to faithful and active members, stressing the power of the Spirit working through surrendered lives. *Save from sin for service.* "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses. . . to the end of the earth" (Acts 1:8).

3. *Mobilization.* The Teaching Mission. Lay workers participate in training sessions for visitation evangelism before and during the mission. The call to advance with the Gospel is acompanied by enlistment, training and recruitment. "Follow me, and I will make you fishers of men" (Matthew 4:19).

4. *Evangelization.* The Reaching Mission. Pre-Mission Week visitation of all members in every church. Mission Week visitation on the unchurched following supper meeting-training sessions each night before the mission services, which are followed by report meetings. "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Luke 10:2).

5. *Evaluation.* The Mission to Ministers. Each morning of the Mission Week pastors and guest missioners gather for Bible study, prayer, study, discussion and fellowship regarding the Church's basic task, which is evangelism. This fellowship is a key to successful missions. "Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee" (Psalm 51:10-13).

6. *Consummation.* The Year Around Mission. The Area Mission has consummated success and blessing only if it undergirds the on-going program of evangelism and gives inspiration and guidance for a sound and effective program of year-around evangelism in the parish. "Not a shot in the arm, but the Spirit in the heart." "But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matthew 6:33).

Laymen Provide Leadership

In the Lancaster, Pa., mission last May, the majority of area committee members were lay people. In each congregation, dozens of laymen served on the various committees: prayer, pre-mission visitation, mission week visitation, lay rally, hospitality, and the like. All members were asked to use specially prepared aids for family worship, joining the family in prayer for the mission, the pastors, the congregation and the community.

Layman Judge John L. Bowman of the Lancaster County Courts said of the mission: "This was the most forward step the Lutheran Church has taken in Lancaster County. The results in the future can be eagerly anticipated in view of the tremendous interest shown during the past week and the weeks preceding the mission."

Mass Meetings

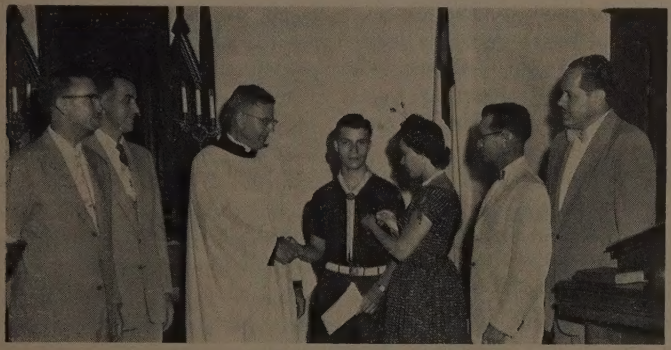
Two thousand lay leaders represented their congregations at the leadership rally on the Sunday afternoon opening the Lancaster mission. Panel discussions were held for councilmen, lay visitors, choirs, church-school workers, men's, women's and youth groups. A massed choir participated in the services, which featured inspirational addresses by the Rev. Warren C. Heinly, conference president; Dr. L. Boyd Hamm of Hagerstown, Md., and Dr. A. Kenneth Hewitt of Columbia, S. C.

Judge Luther W. Youngdahl addressed a closing rally of laymen and pastors at the local high-school auditorium on Friday night of the Mission Week, commending the partnership of people and pastor in their growing efforts in bringing the Gospel to the community, and making it more real in the life of the congregation and in their homes. In Christian homes, he said, "there is a ready heart and hand to love and serve." This is true of congregations, too, that are alert to their Lord's command to be his witnesses.

A Mission for the ULCA

The Board of Social Missions is presenting plans for a Church-wide program of evangelism for the ULCA, designed to bring Area Evangelism Missions to every congregation in the Church.

For every congregation to do the year-round, what they do, ideally, in the Mission Week and in its preparation, is the aim of the Board as it seeks to carry out the commission from the Church and her Lord "to preach the Gospel to every creature."



Pro Deo et Patria Award
Lenoir, N. C.

Left to right are A. W. Dodge, chairman of the award committee; C. H. Keller, scoutmaster of Troop 2; Pastor C. S. King; Eagle Scout Tommy Abernethy; his mother, Mrs. Everett Abernethy; his father, Everett Abernethy; J. G. Hagaman, superintendent of Lenoir city schools and chairman of the District Committee, B. S. A.

Pro Deo et Patria Award in Lenoir, N. C.

St. Stephen's Lutheran Church, Lenoir, North Carolina, recently enjoyed the event of the presentation of the *Pro Deo et Patria* award to Eagle Scout Tommy Abernethy. This was the first such award in the history of the congregation. Tommy has been a great service to the congregation and pastor while meeting the requirements of this award, and since. He designed and built a beautiful small altar for the use of the children's department of the Sunday school as his special project.

At this service Tommy also received the rank of Eagle Scout from Supt. J. G. Hagaman, chairman of the district committee, B. S. A.

The Brotherhood of St. Stephen's sponsored this scout work in cooperation with the Boy Scout Committee of the National Lutheran Council. The local Brotherhood also sponsored the only Cub Scout pack in Caldwell County. T. W. Shuford is cub master.

Tommy is the son of Mr. and Mrs. Everett Abernethy, and is 15 years of age. He plans to prepare himself for the ministry.

Educate, Energize, Evangelize

by LESTER M. UTZ

Educate, Energize, Evangelize — these are the three golden words of Brotherhood work, the three cardinal points of growth in Brotherhood activity, the three solid pillars upon which to build a Brotherhood program.

Let's look at those words — individually. Let's examine them closely, walk around them, measure them, inspect them.

These three words and their interdependence upon one another remind me of my experiences as a youth on a farm in York County, where I was born.

I grew up as a farm boy. I had my share of the chores to do, and among them was the task of milking the cows.

Now, I don't want to speak about that particular chore, because, frankly, I never liked it. But I want to recall the stool I used when I did that chore.

It was a three-legged stool, but we Pennsylvania Dutch called it a "three-legged stoolie." Why? I don't know.

However, that three-legged stool taught me one thing I will never forget, that all three legs are equally important in a three-legged stool.

It happend on one occasion that when I lifted the three-legged stool from its rack to use it, one leg dropped out of its socket. But I didn't know it. So when I sat on that stool, it promptly upset me under the neighboring cow.

Believe me, I learned then and there the hard way, that each leg is equally important in a three-legged stool. If one leg is missing, the other two cannot support the burden of weight which the stool is designed to bear.

Now, this may be a very "homey" illustration, but it seems to me that it may well serve our purpose to show how important it is for all of us to see that in the work of the Brotherhood all these legs, pillars, points, principles, words — call them what you will — are absolutely necessary and essential if the Brotherhood is to perform its function.

For the sake of illustration, then, let's think of the words *educate, energize,* and *evangelize* as the three legs in our Brotherhood program.

First — educate.

St. Paul recognized the tremendous

Pastor Utz is a member of the ULCA Brotherhood Executive Committee and is minister of Emanuel Lutheran Church, Pittsburgh, Pa. This writing is taken from an address made at a Brotherhood conference meeting.

import of this word — so much so that when he gave his final instructions to his young understudy Timothy, he put in his baccalaureate sermon to the young preacher these words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It seems to me that no better text could be found as a guide for us in this regard than those words of St. Paul.

Our Officers' Conference of the ULCA Brotherhood held at Gettysburg last July thought this leg of education so important that they had it as their theme. Study To Show Thyself Approved.

And the theme took on vital meaning as the conference progressed and it was as the chaplain stated in his opening message: "We are here to learn from one another and to share our ideas and experiences with one another to the edification of ourselves and for the advancement of the work of our Brotherhood."

That statement, I submit to you, may well be the purpose of every Brotherhood meeting, conference or convention. We must learn to share our ideas and experiences to the edification of ourselves and to the mutual benefit of all. This is basic in the Brotherhood program.

The monthly topics in *Lutheran Men* are designed for that specific purpose — to educate — and the feature articles are intended to educate the men of the church. The literature available to all Brotherhoods was created with this one important objective in mind — to educate. The program of the evangelism department, called the King's Men, was created for the purpose of educating the men of the church in regular church attendance. The new set of colored slides and the sound recording called, "The King's Men Doing the King's Business," which was made in one of the churches in the Pittsburgh Synod and is about to be made available to every synod in the ULCA, was produced for the specific purpose of educating.

The task of education is basic and it must come first in the growth of a man in Brotherhood work. First, we must have the know-how; then and then only are we ready to tackle the tasks that are before us. First, we, the men of the Brotherhood, must study to show ourselves approved of God.

Then we can dare to go out and begin to educate our brothers. And that "going out," declared Dr. McCarney at the Gettysburg Conference means to work on inactive members through personal contacts, to enlighten new members through topics and discussion, workshops and conferences, and to provide the know-how for all the members of the church.

Now, quite logically that brings us to the second word with which we are dealing — *energize*. Remember, this is the second leg in our three-

legged program of the Brotherhood and it is vital and absolutely essential for the function of the other two.

To energize may mean to change a Brotherhood from a weak, sickly, inactive, almost lifeless group of spiritless men into vital, active, earnest, consecrated and Spirit-filled men who are not only ready but willing to go out and perform the tasks of Christ's kingdom that so desperately need to be done. To energize may mean that an active Brotherhood can literally change a congregation from a graveyard of dead, unburied members into a powerful, living, working force.

You men of the church can and, heaven knows you must, help do this task if the church is to grow and come into its rightful place in the life of our nation and the world in this atomic age.

It is wonderful to know what a Brotherhood can do for a man. It can educate him, that's true, but it can do a great deal more. It can energize him; this means it can help a timid and indifferent man to square his shoulders, lift his eyes, steel his purpose and fire his spirit in the work of the Lord.

It is equally thrilling to know that a vital, enthusiastic, hard-working Brotherhood can so energize a congregation that new life will flow into its veins, new spirit and fervor will come into its being, and a spirit of warmth and friendliness will result, so much so that after a morning worship service the afterglow of that congregation will accompany its members into their very homes and fill their lives with a spirit to serve throughout the entire week.

But how to energize, this is the question.

Well, we have no one better than the Master himself to tell us how to accomplish this. His directive is recorded in St. Luke's gospel, 24:49. "Behold, I send the promise of my Father upon you: but tarry ye . . . until ye be endued with power from on high."

The power will come. Jesus promised it and he always keeps his promise. But we must be responsive to its coming.

Can you think of a better place to tarry as you await the coming of power than in the morning worship service, in the Sunday-school class, in the Brotherhood devotional meeting?

This wonder-working power will come. We may be energized if we will respond to the power that will surge through a man's soul when he earnestly says, "Here, Lord, am I; send me."

I am sure many of you have crossed the Manchester Bridge at the Point in Pittsburgh. I do every time I come into the city. As you cross that bridge, if you will look on the north side of the bridge at the Manchester end, you will see a scrap iron yard. In that yard is a large crane with a

magnetic disc at the end of a long cable. The disc is used to lift scrap iron from a pile in the yard to the freight cars.

I stopped one day to watch the operation. I saw that crane lift tons of iron at one time, when the magnetic disc pulled the iron to itself and held it fast until the operator turned off the energy and the iron dropped into the freight car.

The matter of energizing people is somewhat like that crane.

Jesus, of course, is the great magnetizer and energizer. He said, "I, if I be lifted up from the earth, will draw all men unto me."

And he will, if we will let him. But not all men respond.

As I watched that day, I saw some pieces of metal that would not respond to the pull of the magnet on the crane. I was informed that those pieces had no steel in themselves and therefore they could not respond to the pull of the magnetic disk.

They could not be energized, because they could not change their nature.

But thank God that with men it is different. That steel which we have in our hearts so that Christ can energize us in love for him. If we have that love within, he can and he will lift us up. But unlike the pieces of metal, even though some men do not have that love (steel) they can change their nature, their attitude, their inner life. Then love can come and Jesus can draw them.

To help men make that change so that they can be energized is the task, to a large measure, for the men of the Brotherhood.

Many times when a pastor and a congregation look at the Brotherhood, they see men who have been asleep. Their assets are frozen. Men in the church possess tremendous assets for the work of the kingdom, but they become frozen assets somewhere along the line.

The pastor of any congregation has a right to expect that his men will thaw out their assets of leadership in stewardship and evangelism and begin doing the work of the church as they ought to be doing it. Pastors sometimes object to the Brotherhood, and rightly so, when that Brotherhood in their church becomes an additional weight for him to carry instead of being wings to help him along. The pastor has a right to expect the Brotherhood to deal with people. He has a right to expect men who are the working arm of the church to work that arm, not keep it in a sling. He has a right to expect men of the church to catch men. Evangelism is the task of the men of the church.

And that brings us to the third leg of the Brotherhood program. To evangelize is the direct result of the accomplishment of the first two, First, the know-how; educate. Second, the spirit: energize. Third, the act: evangelize.

St. Luke, again, gives us the guiding word. He quotes the words of Jesus in the very first chapter of the

Acts of the Apostles, verse 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Brethren, what else can a man do but witness, after that he has been educated and energized by the Spirit of God?

"Ye shall be my witnesses in Jerusalem . . . . " At home — that's in the local Brotherhood and congregation. In Judea — that's the immediate homeland; that's the conference. In Samaria — that's this section of the state; that's the synod. And to the end of the earth — that's throughout the world, and for us that's the ULCA Brotherhood.

A Congregation, wrote Dr. Charles Brobst in *Lutheran Men* recently is more than a "listening" organization. Too many church members are content to be on the receiving end of sermons, lectures and programs.

It is amazing how much listening some people can undergo without any real changes being made in their thinking, their attitudes, their living.

Hearing is essential, but it must be followed by doing. "Be ye doers of the word, and not hearers only, deceiving your own selves."

Phillips Brooks, when asked why his ministry was so successful, replied: "Because 450 people, after listening to Sunday's sermon, put it into practice the rest of the week."

But you say: "All this talk about evangelism is all right, but how does it apply to me? I can't preach, I can't teach, I'm not outstanding in any way. I have a job but not much money. I don't feel I can be of any value as far as evangelism is concerned. Can you tell me just one way that I with my lack of talent could be of service?"

Yes, my friend, there is something you can do — something of such importance that it will astound you. I am talking facts and will give you actual proof.

Here is the proof — nine words from the first chapter of St. John — *Andrew found his brother and brought him to Jesus.*

Now, this man Andrew was not the most prominent of the first Brotherhood of Christians, but he may be thought of as the patron saint of lay evangelism. For he was always serving as an usher and always bringing someone to Jesus.

You may search the New Testament until you are blue in the face for any great constructive achievement that bears the name of Andrew. He was not an outstanding leader, a founder of movements, one who influenced crowds. There are no records of the preaching of Andrew, like that of Peter, or of any missionary journeys undertaken, like those of St. Paul; no congregations founded by him, no high offices held by him. And yet how little of the New Testament

there might be had it not happened that Andrew brought Peter to Jesus.

Andrew is so special a type of disciple that he touches our own lives and fits our own experiences.

If we think of the characteristics and accomplishments of the apostles as being distinguishing marks of organizations that bear their names, many of us might feel that we have not the qualifications to fit us into an order of St. Peter, or St. John, or St. Paul. We do not possess the talents for influencing masses and leading great movements. We may despair of doing anything important enough to bear those distinguished titles.

But, my good brethren of the Brotherhood, there is not the humblest one of us who cannot enlist in a Brotherhood of St. Andrew, the company of those who by word and influence introduce others to Jesus. Indeed, every Christian ought to be a part of that great Brotherhood, that it may be said of him again and again, he brought someone to Jesus.

Be an Andrew in the Brotherhood. Study to show yourself approved to God. Tarry until you are endued with power. Then be his witnesses even unto the uttermost parts of the earth.

Honorary Life Memberships

by PHARES G. BEER

Conference Honorary Life Membership Secretaries

No SYNOD or general church body is stronger than its conferences or districts or even its congregations. Actual church work is carried on by the local conference, district or congregation. In this article we will list our conference or district Honorary Life and In Memoriam Membership secretaries.

Before giving the list of these names may we urge all congregational, conference or district treasurers and Honorary Life and In Memoriam secretaries or directors or other persons remitting In Memoriam memberships to be sure to use the application blanks that have the additional questions on the reverse side of the blanks which are applicable to In Memoriam memberships. Please be sure to answer all these questions.

Please send all newspaper clippings, obituaries and other biographical material and the photographs as soon as possible to the chairman of the In Memoriam committee of the Brotherhood of the United Lutheran Church in America or the Brotherhood Headquarters

Office, Bethlehem, Pa. These must reach us no later than June first to appear in the August issue of *Lutheran Men.*

Sometime ago we were in a group of Brotherhood members where the purchase of Honorary Life Memberships for oneself was criticized. We stated that we thought it was a very fine thing even if a person purchased one or more Honorary Life Memberships for himself and in this way encouraged the work of this department, the work of the Brotherhood, the work of evangelism and the boards of the United Lutheran Church in America.

In a recent check that we made of all the Honorary Life Memberships distributed in the last year we found only two that were purchased. Last year 117 memberships were taken out; fifty-five of these were by congregational Brotherhoods, seven by conference Brotherhoods, eight by synodical Brotherhoods, fourteen by wives or wives and their families, eight by a child or children, three by parents, one by a sister, one by grandchildren, fourteen by a friend or friends, two by a men's bible class, one by a men's group of the church and one by a congregation.

A unique Honorary Life Membership was recently received by Martin J. Jensen, the Honorary Life and In Memoriam secretary of the New York and New England Synod, from the Women's Missionary Society of the Church of the Redeemer of Utica, New York. of which he is a member. This we believe to be the first time that a congregational Women's Missionary Society honored a Brotherhood member with an Honorary Life Membership in the Brotherhood of the United Lutheran Church in America. We sincerely thank and congratulate the Women's Missionary Society of the Church of the Redeemer of Utica for their fine spirit and liberality in recognizing such an excellent church worker and Brotherhood leader.

Below is a list of the Honorary Life or In Memoriam secretaries or directors of those conference or district brotherhoods who have appointed such secretaries or directors and have forwarded their names:

Central Pennsylvania Synod

Lancaster Conference: Fred W. Zuch, 44 North West End Avenue, Lancaster, Pa.

New York and New England Synod

Central Conference: Henry M. Glunz, 26 Howard Avenue, Binghamton, N. Y.

Central Conference: Joseph A. Clarke, 118 Helen St., Syracuse, N. Y.

Eastern Conference: Robert Rueger, 2 West Street, Rockville, Conn.

North Carolina Synod

Central District: Dr. Charles E. Ridenhour, Carolina Bldg., Kannapolis, N. C.

Pennsylvania Ministerium

Allentown Conference: Arthur A. Cassell, 1641 E. Greenleaf St., Allentown, Pa.

Norristown Conference: William H. Frick, 42 Clymer Ave., Sellersville, Pa.

Philadelphia Conference: Ellwood G. Guinther, 430 E. Auburn St., Philadelphia, Pa.

Pottsville Conference: Carl L. Schneider, Box 239 A, Pottsville, Pa., Route 1.

Wilkes-Barre Conference: Norman Huseman, 27 N. Pine St., Summit Hill, Pa.

South Carolina Synod

Piedmont Conference: R. W. Boland, Clinton, S. C.

Southern Conference: Clarence H. Stucke, 995 Ashley Avenue, Charleston 31, S. C.

We are always eager to get additional appointees to this group from our conference Brotherhoods and if there are any changes in the appointees or corrections in the spelling or the addresses of the above-mentioned persons the author of this column will greatly appreciate receiving such changes or corrections.

●

Boy Scouts

by GEORGE A. EICHLER

Look at the Comics

Boys' Life is the official magazine of the Boy Scouts of America, written especially for boys. Its editors claim that it is full of wholesome stories designed to catch the interest of red-blooded boys, even using the colored-supplement comic-strip technique to present some of its features. Stories don't have to be lurid or brutal or suggestive to be thrilling.

The September, 1954, issue of *Scouting* magazine carries a shocking article on "Let's Look at the Comics." If you have this copy please read it and be informed about the true nature of the comics and their influence on adolescents.

The article claims that there are published monthly about 90 million comic books of which only about 10 per cent are "good." It is further claimed that most parents do not know much about the comics which their children are reading so eagerly. They assume that they cannot be particularly harmful or they would not be permitted to be published. Parents should read a sampling of the comic books their children read and be convinced that they are not a wholesome influence. To deceive the unsuspecting, the titles of some comic books give the impression that they stand for crime prevention. Actually one is entitled "Crime Does Not Pay" but the words in large type are Crime; Criminals; Murder; Guns.

Newspapers today are publishing in detail the escapades of young "thrill-killers." They sound suspi-

:iously like the adventures of the popular comic book heroes.

Boys want to read. They are taught o read well in school. We should promote an interest in good reading. *Boys' Life* is good reading for boys. It has an excellent comic section which should satisfy a boy's craving for comics. If you have not seen this magazine lately, get a copy and examine it carefully. Appoint yourself a committee of one to examine carefully a few of the popular comic books and then decide for yourself if they should constitute a portion of your child's reading diet.

Active young boys need to be kept busy. Scouting offers a suitable program.

●

Brotherhood in Action

by CHARLES F. BROBST

Preserve King's Men Successes

Will those who have co-operated in King's Men Church Attendance Program continue to come to church after the selected period of the crusade is over? This is a question that is doubtless always in the minds of many and frequently expressed by some.

The purpose of the special emphasis and effort to get people to attend church services regularly for a stated period of time, is to aid them to acquire the church-attendance habit. Church attendance is partly a habit just as the lack of it is a habit. It is the aim of such a crusade to lead people to church regularly for a definite period so that they will take church attendance for granted. Some will acquire such a habit, others will not. But there are usually some who get started successfully.

Another purpose is to have people to hear the Word of God. Every individual needs that Word desperately. Anything that can be done to get people within hearing distance is worth while. If we believe that His Word will not return unto Him void, then we will regard efforts to get people to attend church as worth while. Our duty is to get them there. We are required to do the planting. God gives the increase. The Word and the Holy Spirit will bring results, not always in the time and manner we may prefer.

Something can be done by us, however, to hold and maintain interest in the church by those who have begun to attend regularly. Such persons should be enlisted in the work of the church.

Most congregations could use more

rkers. Usually the faithful have many responsibilities. Those who come active in some phase of urch life usually continue interest- and loyal. Every person has some cial talent or interest that can be d if only it can be discovered and to use.

The Integration Committee should pare and use a check list of urch activities. A suggestive list ears on the back cover of the ng's Men brochure obtainable from therhood Headquarters, Bethle- m, Pa. Ask a member what he would like to do in the church and he will probably have no answer. Suggest that he check his interest on a list of types of service in the congregation and he does it without hesitation. In this way interests are discovered and manpower is utilized. The pastor may discover capable and able clerical help. The choir may find valuable voices. Teachers may be discovered for the Sunday school. Organizational workers are found. Best of all, the number of faithful church attenders is increased and church members are conserved.

Message from Headquarters

EARLE W. BADER

Time For Decision

The Brotherhood Sunday Service on October 17 will challenge our Brotherhoods to double their membership.

"Time For Decision" will be the me for the 36th anniversary of the CA Brotherhood on October 17. e third Sunday in October will be the time when the majority the Protestant churches in the ted States and Canada will hold r annual Men's Sunday Service.

t is impossible to overemphasize benefits to be derived from a l-planned Brotherhood Sunday vice. We belive every pastor will ognize the 36th anniversary serv- as an opportunity to awaken the nt manpower of the congregation. In having a portion of one of the regular services of worship, the local Brotherhood will be inspired to greater loyalty. Only with the pastor's co-operation will permanent good come out of this effort. No one will question the value of Men's Rally Sunday, as it provides the impetus to awaken dormant laymen from their lethargy, and offers a valid reason for visiting those who are indifferent or irregular in church attendance.

The Brotherhood Sunday service should be the time to urge your

men to a fuller degree of personal evangelism and Christian stewardship in placing themselves and their means at the disposal of the church. With the Every Member Visitation looming ahead, it is impossible to evaluate the benefits that this opportunity affords.

Program Suggestions

The September issue of *Lutheran Men* carried detailed suggestions regarding hymns, psalms, scripture lessons and subjects for addresses for your men's service. We will be happy to send you a Brotherhood Sunday packet if you will address your request to our Brotherhood offices at Bethlehem, Pa.

Let's Double Our Membership

Our Brotherhoods are giving their enthusiastic approval to the Stewardship Committee's specific project to "increase their membership 100 per cent before the end of this year."

The Brotherhood Sunday service on October 17 will be the time for a church-wide effort to enroll new members in each congregational Brotherhood. An attractive poster to announce your service has been mailed to each pastor and Brotherhood president together with a suggested 12-page program. We invite your special attention to the installation service for your new members, which will follow your Brotherhood Sunday presentation.

Brotherhood Topics for 1955

A new series of inter-Lutheran Brotherhood topics will be presented in *Lutheran Men* starting with the December issue.

The theme of the 1955 topics will focus attention on the local congregation to see how it operates and to discover what part the men of the church may take to help it function more effectively.

The new series of 1955 topics is necessary to complete our studies of "The Congregation and its Community Relationships," which are being presented in *Lutheran Men* during 1954. The topics to be presented in 1955 are:

January — The Congregation and Her Resources
February — The Congregation and Her Home
March — The Congregation and Parish Education
April — The Congregation and Weekday Education
May — The Congregation and Higher Education
June — The Congregation and Her Outreach
July — The Congregation and Worship Services
August — The Congregation and Welfare Agencies
September — The Congregation and Her Organizations
October — The Congregation and Unity
November — The Congregation and Her Officers
December — The Congregation and World-wide Christendom

To catch the real meaning of Christmas, millions of families the world over will prepare, for weeks before, through the daily meditations, prayers and Scripture readings in The Upper Room.

Your family, your church group or your congregation can share in the Christian observance of Christmas. Your friends and loved ones will find daily use of The Upper Room most helpful.

Order the November-December issue TODAY. Ten or more copies to one address, 5 cents per copy. Individual yearly subscriptions 50 cents, two years $1.00. Airmail edition for youth and for men and women in the service, same price.

For a variety of Christmas remembrance suggestions, write for Gift Catalogue.

The Upper Room

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Education for Living

by EARL S. RUDISILL

Enlisting Adults for Christian Education

Adults are often neglected—when it comes to education. Only about one adult in twenty is enrolled in a church school in North America. This is unfortunate in the light of the need and the possibilities. But the situation can be changed if we face the facts and work hard and intelligently to that end.

The Untaught Adults

Of eighty million adults in the United States and Canada less than five million are in any church school. The enrollment of young people and children is proportionately much larger. Is there any good reason why many millions more of grownups should not be brought into the Sunday school and other teaching agencies?

Of the large adult group a fair proportion are graduates of high schools, more have completed elementary schools, but there are also many who have not finished grade school. These facts reveal a considerable basis for the need of continued education.

In some portions of the country classes of adults in the Sunday schools are unknown. Many continue to assume that Sunday schools are for children alone, and that confirmation is a kind of graduation. Both of these assumptions are unfounded.

Why Bring Them In?

These many adults ought to be brought into the church schools and be taught in the best possible way. This would be to the advantage of the younger people, the grownups, the church, and the community.

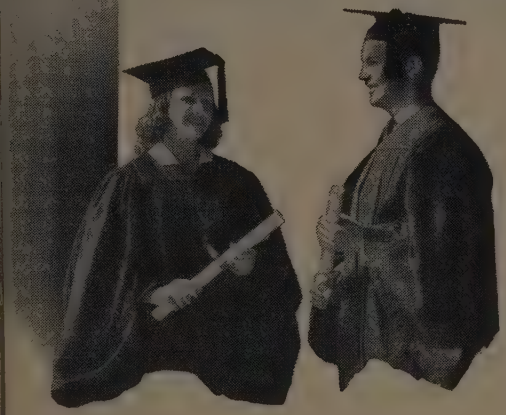
We are constantly facing the danger that, with such a small percentage of adults being taught and realizing the need, the education of children and young people may suffer. If parents and others do not take education seriously for themselves they may also fail to do what should be done for the younger generation.

Our world is today subjected to many unchristian influences. The church needs to be strengthened against such forces and for a Christian outlook. We cannot do too much to help our grownups become alert, informed, aggressive Christian citizens. For the sake of the church, the home, the community, and the world we need to develop good Christian churchmen.

The Christian education of adults can play a great part in getting Christlike ideals and practices established in business, education, law, and government. Can the church afford to neglect such possibilities?

(Continued on page 22)

"...to aid the Lutheran Church in extending the Lutheran faith..."



So begins Article I of Lutheran Brotherhood's Articles of Incorporation.

One of the best examples of LUTHERAN BROTHERHOOD'S part in extending the Lutheran faith is the granting of scholarships to worthy Lutheran college students and seminary graduates. To date, 137 college scholarships of $300.00 each, a total of $41,000.00, have been awarded to junior students of 29 selected Lutheran colleges as well as 41 Lutheran scholarships of $1,000.00 each to Lutheran Theological Seminary graduates. This is just part of the "*Lutheran Brotherhood Story.*"

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(continued from page 20)

How Win Them?

It will take work — a lot of it — to bring numbers of men and women into the classes of our church schools. But first, we have to know who they are and where they are. We must develop lists of prospects by a study of all our rolls which always furnish us many cues to individuals now untouched. We may add to these names by asking the congregation, church schools, and organizations to turn in the names of prospects. Community surveys provide many names of prospects. But unfortunately, sometimes after lists have been compiled the work stops short of accomplishment. Visiting, visiting, and more visiting are needed.

Bringing people in, however, is not sufficient. We shall not be able to keep them and help them unless we develop worthwhile programs — interesting, valuable lesson periods, fine leadership in teachers, constructive fellowship and activity plans and opportunity to serve.

We start the educational task with children. Let's finish it with adults.

Indiana Brotherhood

The third annual Laymen's Retreat sponsored by the Indiana State Brotherhood was pronounced as the best yet by the fifty-six laymen who registered. From Friday evening, June 11, to Sunday afternoon, June 13, the beautiful grounds of Camp Lutherwald was the setting for a succession of inspiring and instructive talks by Dr. Carl Shanor, professor of Religion at Wittenberg College, of heart-to-heart discussions of problems of the Christian congregation, and an exchange of that genuine Christian fellowship that comes when men bunk, eat, and play together.

Ten congregations were represented, ranging from a delegation of twelve from Holy Trinity of South Bend to a delegation of one from First Church, Mishawaka. Holy Trinity of South Bend also set another record in having present five members from the Harman family encompassing three generations.

Dr. Shanor spoke on the "Importance of Family Devotions" and on "Lutheran Unity," while Pastor Otto Friedman of Kokomo spoke on "How to Interest More Men in Brotherhood Work."

Attendance and interest in the Laymen's Retreat has shown a steady growth in the three years it has been held. Men who attend usually plan to return and bring others with them. Lutheran laymen who do not attend do not realize what they are missing.

One Way To Do It

A farmer was writing a letter to a pet shop. He began:

"Dear Sirs: Please send me two mongooses."

It didn't look right, so he started again:

"Dear Sirs: Please send me a pair of mongeese"

That didn't look right, either, so indesperation he wrote a third note:

"Dear Sirs: Please send me one mongoose. H. Brown. P. S. Aw, shucks—as long as you're sending me one, you might as well send me two."

YOUR Lutheran HERITAGE

OBLIGATION . . . to make golden the sunset of life . . . Then . . . NOW . . . Tomorrow!

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord, thy God, giveth thee."

EXODUS: 20:12

s we view this troubled world, which sometimes gives the impression that man- d teeters from one world crisis to another, we are reassured of mankind's pro- ss by the modern approach to this problem of providing for the aged and infirm.

re are some 125 Lutheran homes throughout the land. These homes are pro- ed for the aged and infirm, those less fortunate than we may be. They are erful proof of the manner in which Lutherans face this supreme obligation.

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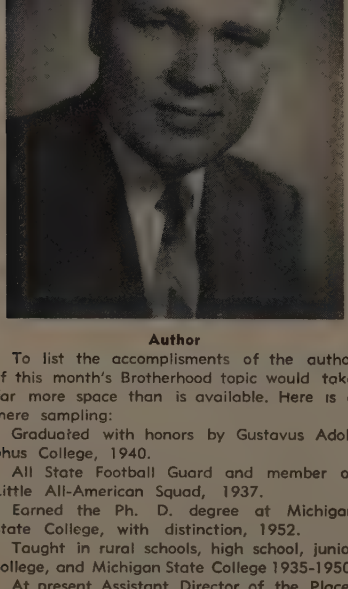
The Congregation and Community Government

by HAROLD E. SPONBERG



Author

To list the accomplisments of the author of this month's Brotherhood topic would take far more space than is available. Here is a mere sampling:

Graduated with honors by Gustavus Adolphus College, 1940.

All State Football Guard and member of Little All-American Squad, 1937.

Earned the Ph. D. degree at Michigan State College, with distinction, 1952.

Taught in rural schools, high school, junior college, and Michigan State College 1935-1950.

At present Assistant Director of the Placement Bureau at Michigan State College.

Served fur 41 months in the United States Navy Submarine Forces and received a citation for bravery.

Author and co-author of various books and monographs.

Member and secretary of the Board of Deacons of his congregation.

Member of the Stewardship Committee of the Illinois Conference of the Augustana Lutheran Church.

A teacher in Sunday School.

Keynote speaker at the Brotherhood Convention of the Augustana Lutheran Church in Omaha in 1952.

Who is this man of these and many other accomplishments? He is Brother Harold E. Sponberg, active and consecrated worker in Grace Lutheran Church, East Lansing, Mich.

Editorial Committee

Arthur H. Getz, D. D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl J. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

THE CONGREGATION consists of a group of people who follow the Christian way of life and are concerned about their spiritual welfare. The community consists of a group of people who follow the democratic way of life and are concerned about social and political welfare. Both the congregation and the community believe that individuals can accomplish more by working collectively than they can by working singly.

Christianity and Democracy

In the beginning, the Christian church was a fellowship. In this fellowship the early Christians even held property in common. It was not always a perfect fellowship, as the Corinthian letters of St. Paul clearly demonstrate, but it was nevertheless a true fellowship.

In the beginning government was lso a fellowship. The early patriots rganized themselves to overthrow ie shackles of tyranny. The com- ion goal was the freedom of the in- ividual, who would yet live co- peratively with his neighbors.

Democracy is really the offspring Christianity. It is an attempt to ve social and political expression Christianity. The congregation, e basic unit of Christianity, and the mmunity, the basic unit of democ- ucy, are partners in building a dy- amic citizenship in our society.

As members of the Christian urch it is our duty to be effective tizens in the community. This eans that we should exercise our flents in making the community a tter place in which to live; it eans that we must be interested in e political, economic, and social ll-being of the community. Luther ut it this way in his magnificent radox: "A Christian is the most ee lord of all, subject to none, but is also the most dutiful servant of l and subject to everyone."

Lutheranism and Democracy

When Luther was on trial before the Diet of Worms in 1521 he made the historic statement: "Unless I am proved to be wrong by the testimony of Scriptures and by evident reasoning, I am bound in conscience and held fast in the Word of God by those passages of holy Scriptures which I have quoted. Therefore, I cannot and will not retract anything, for it is neither safe nor salutary to act against one's conscience. God help me. Amen." This statement was the inspiration for Luther's later treatises on *The Priesthood of All Believers* and *The Freedom of the Christian Man.* Luther's statement insists on the right of private judgment, guided by Christian faith. It is fundamentally a democratic doctrine, and it resulted in the adoption of the congregational form of government in our Lutheran churches.

Luther's essay on Christian liberty was studied by many scholars of the seventeenth century. Among them was the English philosopher, John Locke, who wrote articles on the science of government. His writings, in turn, were studied by the early pa-

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Topic Aims

1. To emphasize that the quality of local vernment depends largely upon the kind of ople who are elected.
2. To discover techniques and methods which a congregation can promote honest, gressive government.
3. To encourage members of the congre- tion to seek public office, and to support se servants while they are holding office.
4. To encourage members of the congre- tion to exercise their Christian conscience ncerning the enforcement of laws and the reful selection of qualified officials.

Worship

Hymn: "God the All-merciful! Earth Hath Forsaken" — No. 497 C. S. B., or No. 367 P. S. H.
Scripture: Romans 13:1-7
Free Prayer
Special Music
Hymn: "Before the Lord We Bow" — No. 491 C. S. B., or No. 366 P. S. H.
Topic
Hymn: "God of Our Fathers, Whose Almighty Hand" — No. 493 C. S. B., or No. 363 P. S. H.
Prayer, including the Lord's Prayer.
Benediction
Business
Fellowship and Refreshments

triots of America—Jefferson, Madison, and Paine. Jefferson based the Declaration of Independence on the concept of the individual dignity of every man—"that all men are endowed by their Creator with certain inalienable rights." To this dignity of the individual there was added responsibility. The community owes to each man a respect for his unique dignity as a human being; it has the right to expect from every man that he carry out his duties as a Christian citizen in the community. Thus it is evident that Lutheranism has had a direct influence upon the theory of government as practiced in the United States.

Luther also had a profound influence upon education, and education is the means by which citizens develop their talents and sharpen their abilities. Luther was the first to recommend compulsory, universal education, in order that everyone could read the Bible. A former United States Commissioner of Education called Luther the founder of our American school system. Theodore Roosevelt prophesied that the "Lutheran Church is destined to become one of the three or four great evangelizing forces in America."

Lutherans and Government

Many Lutherans are honestly concerned about the role they should play in community life and in government. This concern is healthy, for government has suffered greatly from incompetence on the part of officials, indifference on the part of citizens, and silence on the part of churches. It is not a question "if" we should participate in community government; it is rather a question of "how effectively" can we exert a Christian influence in the community. It is not an issue of partisan politics, but one of statesmanship. It is not a goal of personal accomplishment, but one of the general welfare. Every church member shares in the responsibility of selecting effective and honest public servants, who will discharge their duties according to the laws of the land and help to formulate new laws that are motivated by Christian teachings.

We have witnessed an endless attack on communism—much of it a meaningless barrage of words. While we certainly should be aware of this sinister way of life, the important thing is to emphasize the strength of our democracy by the fearless actions and articulate faith of Christian citizens. The tragic silence of the good people of a community is more sinister than the ogre of communism. Hitler's ascent to power in 1933 was

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Texas Concedes

An Australian was trying to impress the visitor from Texas with the wonders of his country. Just then the Texan saw a kangaroo in full gallop across a field. Drawled the man from the Lone Star State: "I'll grant you one thing, suh, for sure. Your grasshoppers are bigger'n ours."

Time to Give Up

'How did you cure you wife of her antique craze?"

"Oh, I just made her a birthday present of a 1923 model automobile."

ded immeasurably because not one od person rose to speak against m as he dissolved the Reichstag. he men of the Brotherhood must scharge their duty as free citizens educating the members of the con-egation in their responsibility for wholesome, healthy community. ather said that "the work of the urch is not confined to worship at e altar; it is also manifest in hon-t toil, whether it be the work of the rpenter, the mason, the engineer, e doctor, or the farmer." A Chris-n may be called not only to the rk of the ministry, but also to the airs of government. The quality of r government should be deter-ned by citizens who are godly and w-abiding, not by those who are dless and law-defying. The Broth-hood should develop a fellowship the concerned—concerned about egrity and character among public icials, concerned about honesty d competence in public office, con-ned about constant support of ca-ble officials once they are elected.

Some of our church leaders have own fearless concern for the opera-m of local government. Rev. Ber-rd Spong, in Gary, Indiana, in-red the local officials to clean up city government; Judge Luther ungdahl, while governor of Min-ota, led the fight to eliminate mbling and to revise the youth gram of the state; Governor ricker of Indiana is known na-nally for his courageous leader-p in effective government; Judge Andrew Holt for many years exercised his Christian conscience as a member of the Minnesota State Supreme Court. These are but a few of our Lutheran leaders who demonstrated a fearless courage by translating their convictions and beliefs into action.

Not only must the Brotherhood develop a fellowship of Christian citizens, but it must develop a strong intolerance of graft and corruption, apathy and indifference, carelessness and incompetence. We must share in the life of our community. If we do not share, we will not care. Conversely, if we do not care, we will not share. We should be militant shareholders in our Christian corporation.

Community Government

Christians should actively participate in the operation of community, state, and national government. Unless they do, government will not have a Christian character or Chris-

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tian ideals. The quality of government will rise no higher than the character and competence of the citizens who serve in public office. We must therefore select men who are innately honest—men of principle, not men of expediency.

Our lack of strong public leadership is often the result of neglect by Christian people. We have overlooked the fact that the Christian faith has a mission in all walks of life. The Negro in America is as important as the one in Zanzibar; the challenge to the ministry is as great in Hickory Corners as it is in Tanganyika. Our church has responsibilities in its own community that are as great as those in far away places. Jesus and his disciples were dynamic, not static; they had a central goal, not a vague idea; they worked among sinners as well as saints. The Master said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The usual interpretation of this command is that it indicates the separation of civil and spiritual authority. But it should not be overlooked that this passage affirms the responsibility of civic duty. It is a positive directive to participate in the affairs of government.

As members of a Christian congregation, and more specifically as members of the Brotherhood, we must carry out the following duties as Christian citizens:

1. We must *know* about our government, our officials, and current political issues of the day.

2. We must *discuss* the information and facts that we have. We must exchange views with our friends and neighbors and gradually draw our own conclusions.

3. We must *work* in politics, for politics is the machinery of government. To be a politician means to be a student of government. The more Christian politicians, the better the government.

4. We must *serve* in public office, in order that our light may not be hid under the bushel of indifference and neglect. Only through service can the influence of the good life make an impact upon our community.

5. We must *support* those officials that we have elected, in order that they may discharge their duties to

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5. We must *vote*. It is said that majority rules in a democracy. is is not true. Decisions are made the majority of those who make mselves heard; the others just n't count.

Action Counts

The greatest movements in history e been touched off by the co- ive action of inspired persons. It not enough to know the truth, or n to declare it; we must act—act that each tomorrow finds us far- r along the road of community ponsibility. We must educate mbers of our congregation in the ies of citizenship. We must ener- e our members to participate in government of their community, e, and nation.

For Study and Discussion

1. What influence has the Chris- church had upon the political educational development of our ntry?

2. How can the Brotherhood exert a greater influence on the community government?

3. What can our Brotherhood do to stimulate better law enforcement in our community?

4. Why do many people object to holding public office? What can be done to remove such objections?

5. Should a congregation or a Brotherhood take a stand on Sunday movies, or on the sale of liquor permits?

Suggestions for Action

1. Give active support to your lo-

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cal government officials to enable them to enforce the laws.

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4. Pray for public servants—not only at church services but in your family and private devotions.

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Christmas Is Coming
Assignment for the December (Twelfth) Meeting

Are you satisfied with the way Christmas is celebrated in your community? Does the Christmas observance strike the right spiritual notes? Are Christ and the Gospel exalted and interpreted for people? Or are there abuses that need to be corrected, customs that ought to be eliminated?

The topic for discussion at the next Brotherhood meeting will be "The Congregation and the Community's Celebration of Christmas." In preparation for that meeting a committee of five should be appointed, and the following definite tasks assigned to each member.

Assign to one member of the committee the task of describing and evaluating the celebration of Christmas in your own community.

Assign to three other members of the Brotherhood the task of gathering information about how other communities celebrate Christmas. One should take a small town, another a medium-sized city, and the third a large city. In each case the way in which Christmas is celebrated should be described, and critically evaluated, with special emphasis upon constructive suggestions that might be used locally.

The fifth member of the committee should take as his particular assignment a critical analysis of the manner in which the local congregation celebrates Christmas.

The information gathered by members of the committee should be used to supplement the information contained in the topic.

Dr. Fry Heads Central Committee of the World Council of Churches

Evanston, Ill.—(NLC)—Dr. Franklin Clark Fry, 54, president of the United Lutheran Church in America, was named chairman of the newly elected 90-member policy-making Central Committee of the World Council of Churches.

The Second Assembly of the World Council, meeting here Aug. 15-31, elected 17 Lutherans to its powerful Central Committee, the agency's chief policy-making body between its quin-

quennial assemblies.

U. S. Lutherans elected members of the Central Committee were, along with Dr. Fry, Dr. Henry F. Schuh, president of the American Lutheran Church, and Dr. Petrus Olof Bersell, president emeritus of the Augustana Lutheran Church.

Dr. Fry, who served as vice chairman of the Central Committee for the last six years, was named chairman at the first meeting here of the policy-making body. Dr. Ernest A. Payne of London, general secretary of the Baptist Union of England, was named vice chairman.

Dr. Fry takes over the chairmanship of the powerful interim committee from the Bishop of Chichester, Dr. George K. A. Bell of the Church of England, whom the Assembly named as honorary president.

Other Lutherans elected to the World Council's Central Committee included Bishop Hanns Lilje of Hanover, Germany, president of the Lutheran World Federation; Bishop Gottfried Noth of Saxony (East Germany); and Professor Volkmar Herntrich of Hamburg, Germany.

Lutheranism in Scandinavia is represented by the following: Archbishop Yngve Brilioth of the Church of Sweden, and Mrs. Margit Lindstrom, Lundsberg, Sweden; Bishop Hans Fugelsang-Damgaard of Copenhagen, Denmark; Bishop Johannes Smemo of Oslo, primate of the Church of Norway; and Prof. Aimo Tauno Nikolainen, Church of Finland.

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NEXT MONTH

Convention Issue

The 19th Biennial Convention of the Brotherhood of The United Lutheran Church in America was held at Redeemer Lutheran Church, Atlanta, Ga., Sept. 23-26. For a full report on this important event in the life of The Brotherhood, read the next — the November — issue of LUTHERAN MEN. If you do not now receive LUTHERAN MEN regularly, subscribe at once, using the blank below. $1.50 a year.

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